

THE
HAPPINESS
OF
PRACTICE.

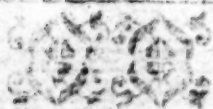
By SAMUEL WARD, Bachelor in Divinitie, and Preacher of Ipswich.



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THE
HAPPINESS
OF
PRACTICE.

By SAMUEL WARD, B.
and is Printed and Pres-
ented to the



LONDON,
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Graham, in the
Lane of the Court.

TO
THE WORSHIP-
FULL, THE BAILIFES,
BURGERS, AND COM-
monaltie of the Towne of

I. P. S. W I C H.



Speech requires pre-
sence, writings haue
their vse in absence,
Sermons are as show-
ers of Rayne that wa-
ter, for the instant,
Bookes are as Snow that lyes longer on
the earth: these may preach, when the
Author cannot, and which is more,

The Epistle

when hee is not. Zisca desired his skin might serue the Bohemians in their Warres, when his body could no more doe it. Such is my affection towards you, that I euer desire to bee sounding in your eares, and putting you in minde of these things, in season, out of season, in absence, in presence, whiles I remaine in this Tabernacle, and what I may, euen after dissolution. For which purpose, I haue improoued a little leasure, occasioned against my will, to whet vpon you the scope and fruit of all my former labours, whose they are, and whose I am. To whom should I wish happinesse but to you, whose happinesse shall redound vpon mine owne head, and well doing bee put vpon mine owne account? and what other can bee your happinesse, but to be doers of what you are knowers? One halfe of the Scriptures I haue handled among you, endeuoured to acquaint you with the whole Counsell of God: and what is now the top of all my ambition, but

Dedicatorie.

but to make you Doers, of what you haue
 been Hearers? Wherein consists the de-
 light of a Husbandman? not in his plow-
 ing, sowing, or carting, but to see the
 Furrowes crowned, and Barnes filled
 with the fruite of his labours. * When
 we preach, wee sow the seede; when wee
 see good desires, then the Corne sprouts
 up; when the people begin to doe well,
 then it blades: but when they are abun-
 dant in good workes, then are the Eares
 laden with Corne, when stedfast and pre-
 seuering to the end, then are they ripe for
 Gods Barne. It was a pride in Monta-
 nus to ouercome this Pepuza, and Ty-
 mium, two pelting Parishes in Phrygia,
 and to call them Hierusalem, as if they
 had beene the onely Churches in the
 world. But this is the commendable
 Zeale of euerie true Pastor, to adorne
 his owne Lot, and to wish his Gar-
 den as the Eden of G O D. Such shall
 you bee, if G O D shall please to water
 the meanes you haue, with the dew of his

* Quum de-
 sideria bona
 concipimus,
 semen in ter-
 ram mitti-
 mus; quum
 vero opera
 recta incipi-
 mus, herba
 sumus; quum
 aut profec-
 tum boni
 operis cresci-
 mus, ad spi-
 cam perue-
 nimus. quum
 in eiusdem
 boni operis
 perfectione
 solidamur
 bonum fru-
 mentum in
 spica profe-
 rimus Greg
 in hom.

Πέντος 2)
 Τύμιον Ιε-
 ρουσαλμ
 υ' υ' υ' υ' υ'
 Ευσελ. 5.
 cap. 17.

The Epistle &c.

Spirit, to continue and increase your
loue to hearing and doing; to the muz-
ling of the mouthes of all scoffers and
scorners at Profession, to the iay crowne,
and eternall happinesse of your owne
soules, & such as God hath made watch-
men ouer them, and of mee the unwor-
thiest of the rest,

Samuel Ward.

I

The happinesse of PRACTICE.

IOHN 13. 17.

*These things if you know, happy are you
if you doe them.*

THE fastening Nayle of
the chiefe Master of the
Assemblies, the great
Shepheards Pegge, dri-
uing home, and making
sure, all his former
counsels, chosen as a farewell cloze,
making and leauing a deepe impression
of all his deedes and sayings, as the
last strong and loud knole of a Bell, that
ends all the Peales going before: A
Text that puts life into all other Texts,
vrging the life of them, which is the
practice of them, and is therefore apt-
ly and duly pronounced by many at
the

the end of their Sermons: A Sermon
 vpon which text the world hath as
 much neede of, as of any one yet ex-
 tant; the multitude of them, as Sta-
 tutes and Proclamations, wanting yet
 one to enforce the obseruation of
 the rest. The necessity of doing, was
 the scope of our Lords solemne and
 vncouth action, of girding himselfe
 with a Towell, rising from his Magi-
 steriall Seate, washing and wiping his
 Disciples feete. Hee had indeede two
 other by-ends, one mysticall, intima-
 ted in his Dialogue with *Peter*, typifi-
 ing the great end of his descent from
 heauen, and begirring himselfe with
 our Flesh, *viz.* that hee might totally
 wash our soules in the Bath of Iu-
 stification once for all, and partially
 in the Lauer of Regeneration so often,
 as wee soile our feete in the mire of
 this world by dayly finnes of in-
 firmitie. The other Morall, to set
 his Disciples a patterne of humilitie
 and

ἐν ὁνόματι
 πλῶ ἐν πο-
 δὶνι πλῶ.

and loue, stooping to the meanest Offices of mutuall service, without emulation or affectation of prioritie, which he foresaw, would else bee the bane of their sacred function. But his third and most principall ayme, was by this his both verball and reall strange kinde of lesson, to learne them not so much what they knew not, as the vse of doing that they knew, else would words onely haue serued the turne, and not so much adoe haue needed, but hee first does the things, and then expresses his intent, *These things if you doe, &c.*

In this conditionall benediction obserue, first the object, on which Happinesse is conferred, and to which it is confined. *These things.* Secondly, the two Actes required hereto; *If you know: If you doe:* chiefly the chiefe of them is, *If you doe:* To which happinesse is fore-annexed specially: *Happy are you if doe.*

These

○ *These things:*) The knowledge and practise of these things onely, blesteth these maine Arch mysteries of Faith, and these diuine and cardinal vertues of loue and humilitie, symbolized in their ablution, and not the doing or knowing of all the naturall, morall, and manuell Sciences in the world besides.

If one knew all the Circle of learning, and knew, as was said of *Beringarius*, all that was knowable, all the rules of Policy, secrets of State, mysteries of trading, and could execute them all; yet in his such knowing and doing hee might not blesse himselfe, were not happy, nor so to be repured of Christians. The right placing or misplacing of Happines, is the Rudder of a mans life; the fountaine of his well or ill doing; according to which, men take their marks, and shoote right or wrong, all the actions of their liues. Hee that admireth in his heart,
and

and blesseth with his mouth, any other Idoll of Good, in stead of this onely true good, must needs misse of his end, and be a miserable man, grossly mistaking his markes, as silly countrey people, that oftentimes giue termes of Honours and Majesties to meane persons. So doe most people, when they transference this transcendent word, and stately thing, *Happinesse*, vnto any shadow of skill, saue of these things, to which it is perpetually restrained in Scriptures, *Psalme I. Luke II. Iames the I.* In somuch that Christ himselfe was displeased when they bestowed it on the Paps and Wombe of his Mother, in comparison of bearing and keeping his Fathers will; *Here then*, and here onely is to be found the lost Iewell of *Happinesse*, which well may bee likned to a Snake set vp in the midst of a Field which blinded men groape after, to make the beholders sport at their wandrings.

Augustine

Augustine tels of a Mountebanke, that vndertooke in a Citie of great trading, to tell euery man his wish, which was in his fallible coniecture, to buy cheape, and sell deare. But here he who hath made, and knoweth the hearts of all, tells euery man the end of his desire; and that which is more, shewes him the way of attaining them. *These things if you know, & if you doe them, happy are you.*

This first, *if*, prouidently premixed, and cautelously presupposed by Christ, intimates, that knowledge must bee the Pilote, Guide and Vsher of Practise, else superstitious deeds done by roate and randome, the blind Whelpes of ignorant deuotion, God regards not. Good workes, the fruits of faith, & children of a Beleeuer that knowes what hee does, such are onely pleasing in his sight. Christ diuinely foresaw the deuilish policy of subtile worldlings, that would cry vp practise

Etice, to cry downe knowledge, as cunning Papists will extoll *S. Iames*, to disparage *S. Paul*, praise good meanings and workes, with an euil eye to hearing Sermons, and reading good bookes, and carnall Protestants bee euer commending Reading, to disgrace preaching; and another sort euer talking of a good heart, a good meaning, and the power of Religion, euer disliking all shew and profession of it; which, if well obserued, are the least and worst doers in a Countre. Which Saranicall sophisme, *Saine Iames* deeply preuents; who, though the chiefe aime of his Epistle, was, to vrge Hypocrits to bee Doers; and vaine boasters of iustifying faith; to iustifie their Faith by their workes: yet forelayd this Caution, *Bee swift to heare*, Needfull euen in these hearing and knowing times, wherein though knowledge couer the earth, as waters the Sea, yet may the Lord haue

have iustly a controuersie with the Land, or a great number at least in it, like *dry Rocks in the midst of this Sea*, who have not a dramme of sa-
 uing, and well grounded knowledge. But this is but a pre-requisite to the
 maine thing here required, which
 happinesse is, intendedly fore-placed
 knowledge, being but a *step* to this
 turret of Happinesse: *Happy are you,*
if you doe them

Here's the labour, here is the dif-
 ficulcie, here is the happinesse, in the
 coniunction of doing with knowing,
 to practise that wee know, to per-
 forme the duties prescribed in the
 Gospel, to beleeue the things to bee
 beleeued, and to doe the things to be
 done, the summe of Faith and Love,
 sweetly coupled in this significant abe-
 lution of his Disciples feet.

Three noble ends Diuinitie pro-
 pounds to her followers, the first and
 greatest, Gods Glory, the second

CHAP

next

next to that, mans owne content here, and saluation hereafter: the last like to the former, the edification and conuersion of our neighbours. In the attainement of these is a Christians perfection and happinesse, none whereof, bare Theory shall euer more then come neere. All three practice ioyned thereto, fully apprehends.

Of these three that must needs bee the noblest, which God primarily intended in the Reuelation of his will to mankind, and *Moses* oft tels vs is, that wee might obserue to doe them: For if (as *Wolphius* reasoneth by a distribution) hee had giuen vs his Lawes to preserve onely, hee safer might haue committed them to Iron Coffers and Marble Pillars; if onely to talke and prate of them better to Geese and Parrats; if onely for Contemplation to Owles in Iuywoods, or to Monks in Cloysters; and

not

not

not to all sorts of people. His scope
sure was not to make trial of the
wits of men, who could sharpest
conceit; nor of their memories, who
could faithfulliest retaine; of their
eloquence, who could roundliest dis-
course; but of their wils, who would
most obediently doe them. This
being his chiefe honour to haue his
Throne and command not in the
Head, and Braines, but in the strong
holds of their hearts, and liues. For
what shall God reward thee O man,
but for that which men praise God for
in thee? Now for admirable gifts of
Science and Learning, men may
admire thee, but they giue God thanks
onely for the good they receiue from
thee. The Sunne it selfe if it did not
shine and giue warmth vnto the crea-
tures, were the glorious hiew of it
tenne times more then it is, none
would halfe so much blesse God for it.
The men for whom our heavenly
Father

Father is glorified, at such, whose
 workes shine afore men, who warne
 the loynes of the poore, and with
 their knowledge are an eye to the
 blinde. I can hardly believe, that
 God ever made any creature onely to
 behold; neither Starres, Pearle,
 Flower, or feathered fowle, onely to
 shew their glorious out sides; but to
 have influence, vertues, and quali-
 ties, beneficiall to mankind: much
 lesse a man to know onely, or an Art
 onely to be knowne, but all to his
 glory, and mans service: which to ef-
 fect, is all the glory of men and Arts.
 Some Sciences, I know, in compari-
 son of others, more operative, are
 termed speculative: but none one of
 these, whose speculation tends and
 endes not in some operation, by
 which man is profited, and God ho-
 noured; specially Divinitie, which
 makes vs his Workmanship, not to
 knowledge, but to good workes, to

the praise of his grace. Who commends a Schoolemaster, whose Schollers can say and vnderstand their Rules, but speake not, and write not any good stiles by them? A Capitaine, whose Souldiers can skill of Military tearmes and orders, vnlesse their Arts and exploits of Warre be profitable? Who praiseth an horse that feedes well, but is not deedy for the race, or travell, speed, or length. Little saies the Scripture of the learning of the Apostles, but much of their A&ts. These are the richest, and vsuall stiles of commendation in Scripture. *Moses* a man mighty in words and deeds: *Cornelius*, a man fearing God, and giuing much almes: the *Centurion*, worthy of fauour, for hee hath built vs a Synagogue: *Dorcas* made thus many coats for the poore: *Gains* the Host of the Church, &c. such benefactors their workes shall follow them, and praise them in the gates

gates here, yea at the great Day obtaine that, *Come you blessed of my Father: for I was naked, and you cloathed mee:* For such men God is blessed of men, and such men shall bee blessed of God in their deeds: and as the more knowing without doing shall procure the more stripes, because God for them is the more blasphemed: So the more doing with knowing, shall haue double honour, because God was doubly honoured in them. *Behold, I come quickly, and my reward is in mine hand, to giue euerie man according to his deeds.* Blessed are they that doe my commandments. If you know them, and doe not, miserable are you; but these things if you know, and doe them, you are the happiest men living.

The second branch of happinesse, wherein doing hath the advantage of knowing, is in the personall benefit, consisting in the present

sweetnesse, and future gaine acerew-
 ing thereby: some luscious delight,
 yea, a kind of rauishing doucenesse
 there is in studying good Bookes, ru-
 minating on good notions, not vn-
 like that which is in tasting and swal-
 lowing sweete meates, which made
 the *Epicure* in *Ælian*, with his throte
 as long as the *Cranes*, but all the
 benefit is in the strength, and nou-
 rishment, it breedeth after concoct-
 ion, when thoughts breed workes,
 and studies turne into manners,
 when the fatte pasture is seene in
 the flesh and fleece of the Sheepe.
 One Apple of the Tree of Life hath
 more sweet relish, then tenne of the
 Tree of Knowledge of Good and
 Euill; which yet wee fondly preferre
 in our longing, euer since our first
 Parents teeth were set on edge there-
 withall. For instance, thou findest
 thine eate tickled with an elaborate
 discourse of temperance, but this
 the

the practice of it, and tel mee if it bring thee not in sundrie reall commodities to bodie and mind, beyond a poore auricular transient titillation. Were it not for the different energie, and efficacie in the heart and life, there might bee well-neare as much pleasure in reading the wittie commendations of folly, or pride, as in the sound Tractate of Wisdome, and humilitie; I had almost said in the language of fooles, in the reading of *Sir Philip*, as *Saint Peter*.

All discourses of Faith, and Hope are but dry things, in comparison of the acts and practice of them, which are delicate above the Honie, and the Honie combe, sweeter then the taste of any Nectar. Some say, the study of the Law is cragged, that if the gaine of practice did not sweeten it, few would plot vpon *Phyliden*. But I belecue, few would study *Saint Paul*, and preach as *Saint Paul* did,

instantlie in season, and out of season, (quaintly and rarely they might for credit and preferment) but painefully, and profitably, I hardly beleeue they would; feruently and feelingly they cannot, except the sweetnesste of their practice drine and constraines them. Of all men I hold them fooles, that bend their studies to Diuinitie, not intending to bee Doers, as well as Students, and Preachers; not much wiser, such as will bee professors of Religion, and not practicioners. The Parables in the *Talmud* fits their folly well, resembling them to such as plowe, and sow all the yeere, and neuer reape; to the Grasshopper that sings all the Summer, and wants in the Winter: to women ever conceiuing, and ever making abortion, neuer comming to the birth; and best of all, to that of Christ distinguishing Hearers into foolish, that build on the

the Sand of Hearing, and professing,
blowne downe with every poffe of
Trouble; and the wife, that build on
the Rocke of Doing, vnshakeable.
Search all the Scripture, and see, if
any Couenants, or Grants, were
made to Knowing, and not all to Do-
ing. Is not the ancient tenour of the
Law, *Doe this, and Live*? and the
Gospell, *Believe, and live*: which im-
plies an act to be done; and that act
implying sundry consequents and
fruites of it. *Hee that doth my Fa-
thers will, becom my Brother and Sister.*
*Not every one that saith, Lord, Lord, but
hee that doth my Fathers will.* To him
that doth ill, shall bee tribulation and
anguish to euerie soule; of Iew and
Grecian: to him that doth well, shall
bee honour and peace vpon all the
Israel of God: Vnto whom shall that
Beye be giuen at that great Day, but
the doer; and in what forme? but;
Well done, thou good Seruant, thou
hast

hast not buried thy Talent in a Nap-
 kin. Hee himselfe expresseth the
 manner: Behold, I come quickly, my
 reward is with me, to geue euery
 man according to his workes. Blessed
 is euery one that, without any Com-
 mandement, hath done only one of
 the Tree of Life, and enter shew
 the gates into the Citie. In all which,
 happinesse in this life, and that to
 come, is conferred vpon the living
 acts and exercises, not vpon the dead
 habits of any grace whatsoever. In
 all labours there is abundance, but in
 the conceits of the braine, and talke
 of the lippes, nothing but emptinesse
 and misery. If the child doe as
 much as Master Sloughen prints, and
 many credible witnesses report of the
 young Gentlewoman of nine yeeres
 old, that can say euery syllable of the
 new Testament by heart, and vpon
 tryall, not faile in returninge of it
 without the right Chapter and Verse
 And and

and yet practice neuer aiet nor title
of it, happy were such as neuer heard
word of Gods Word. If one should
take paines to get together a great
number of songs, curiously set, artifi-
cially composed, yea, and knew how
to sing or play them, and yet neuer
heard them sung or plaid, what pleas-
sure had hee of them? The practice
and vse of all operative Arts is all in
all, in Diuinity, the chiefe of all,
which else is as the Vine, excellent on-
ly in the sweet iuyce of it, otherwise
fit not so much as Piene or Pegge.

Next to Gods glory, and a mans
owne good, a Christian placeth
much happinesse in winning and edi-
fying others: to which purpose is
speechlesse life hath more life in it,
then a liuellesse speech. Irresistable is
the Sueda of a good life, about a faire
profession. Christen calls good
works, vnanswerable Syllogismes,
inuincible Demonstrations, to con-
fute

In 1. Cor. 1
10.

οὐκ ἔστι
ἡμῶν ἀνα-
πρόσβου-
λον λόγον
οὐκ ἔστι.

fute and conuert Pagans: Withall,
 tells vs they haue a louder language
 then the Sunne and Moone, whose
 sound yet goes ouer all the world,
 publishing God glory, not in He-
 brew, Greeke, or Latine, which many
 barbarous Nations vnderstand nor,
 but in an oratory they can better skill
 of. An Archer puts not more force
 into an Arrow hee shoots, then the
 life of the speaker into his speech:
 whence it comes, that one and the
 same Sermon, or counsell, in seuerall
 mens mouthes differ, as much as a
 shaft out of a Giants, or Childs sho-
 oting. Miracles (sayes hee) are now
 ceased, good conuersation comes in
 their place: the Apostles might haue
 preached long enough without audi-
 ence, or acceptance, had not their mi-
 racles as Bells, towled to their Ser-
 mons, and as Harbengers, made
 way into mens hearts for their do-
 ctine: by such weapons they con-
 quered

quered the world, as *Gideons* Souldiers, the *Midianites* carrying in one hand the burning Lampe of a good life, and in the other the loud shrill Trumpets of preaching: otherwise plaine men will answer as *Iovinian*, to the Orthodox and *Arrian* Bishops, contending about the faith: Of your learning and subrill disputations I cannot so well iudge, but I can well marke and obserue, which of your behaviours is most peaceable and fruitfull, and as one *Moses*, renowned for piety to *Lucius* reputed an *Arrian* Bishop, rendring the confession of his Faith to cleere himselfe: *Tush* sayes hee, What telt thou me of the Faith of the eares? Let the have the faith of the hands: I will rather goe without my installment, then take it of hands imbrued in blood, bribery, and iniustice, as all know, and reports thine to bee. Arguments are darke, and perswasions dull things, to liues and actions

Theod. in
Iud. εὐ-
της λαμπ-
δος πυρ-
ματων εν τη
δεξι. &
σκηπηνας
κηρυγμα-
των εν τη
λαη.

Ruffinus ec-
cles. hist. lib
2 Ca. 10.

actions, and most people are like
Sheepe, easilier following example,
then led or driuen by precepts and
rules. Let any man make proofe of
both. Let a Gentleman or Minister
perswade Parishioners to contribute
liberally to a Brieft, and let a nig-
gardly example, and see how much
lesse will come off it, then if hee
said lesse, and gaue more. What else
moued Christ and the Prophets so
frequently to vse that potent figure,
which *Rhetoricians*, from the speciall
usefulnessse of it call *exemplum*; that is, when
the Orator seconds and enliues his
speech with some action: as Christ,
when here in my Text, he girt him-
selfe with a Towell; and elsewhere,
when he took the Child, and set him
in the midst of the Apostles; the
Prophet, when he took *Pauls* Girdle;
and the old Diuine in *Dorotheus*, that
bad his Auditor plucke at a great old
Tree, which he could not rise, and at a
young

young Sprout easily pluckt vp; to shew
the difficulty of rooting out an old
habit, in comparison of the begin-
nings.

The reason is, words are but wind,
and vanish into the winde, leauing
no print or impression, more then a
Ship in the Sea, in comparison of ac-
tions which men take markes and no-
tice of. This same inartificial argumēt
of examples, though Schollers lesse
regard it, as hauing lesse art in it,
yet is it all the country-man Logicke;
as the Martyr that answered Bishop
Bonner, My Lord, I cannot dispute,
but I can dye for the truth, moued the
spectators as much, as many learned
discourses. By this, Christ demon-
strated to *Iohns* Disciples, his Messia-
ship; Go and tell, not what you heard
mee preach, but saw me dō, how the
blind receiue sight, &c. if I doe not
such yerkes as none other hath done
before mee, I desire no men to be-
lieue

Icelle in mee. By these courses, *Peter*
 would haue Christians winne their
 Neighbours: and Wiues their Hul-
 bands, rather then by tutoring of
 them. Then would Neighbours fol-
 low one another to the right Religi-
 on and true Church, as Tradesmen
 doe to those Markets where they see
 them gather wealth, yea, imitate their
 liues, and bring forth fruits as *Iacobs*
Sheepe, if they saw their rods speck-
 led with works, as well as with words.
 Thus *Monica*, *Saint Augustines* fa-
 mous Mother, taught one of her
 neighbour Gentlewoman, complai-
 ning of her churlish *Nabal*, and won-
 dring how shee wounne her peruerse
 husband. Why, sayes she, I obserued
 his minde, pleased him in all indiffe-
 rent things, forbore him in his passi-
 ons, gaue him all content in dyer, at-
 tendance, and so haue made him
 first Gods, and then mine by degrees.
 These are the arts and channes, that,
 if

if now used by Preachers and professors, would conuert multitudes of people, and couer multitudes of sinnes, and cause themselves to shine as Starres. These things minde and exercise. These things if you know, and doe, you shall saue your selues, and those you liue withall, and so bee every way happy men.

Thus in all these three references, you see, that *Doing*, only brings in the happinesse; without which, all our *Knowing* makes and leaues vs but dishonourable to God, vncomfortable to our selues, scandalous to others, in no neerer termes of happinesse, then *Balaam*, *Iudas*, and the diuell himselfe, who the more they know, the worse for them: the more sinne, and the more punishment: they doe but reach God how to condemne them. If knowing made vp happinesse, *England* were an happy Nation, our times as happy as euer any: but if do-

i. Vse of re-
proofe.

ing

Malint diff-
putare
quam vine-
re.

Scire ut
seiantur.

Nummis ad
numerandis,
scientia ad
sciendum:
Cum Philo-
sophorum
vita misera-
bilis pug-
nat oratio.

1510. IV. 1
1510. IV. 1

ing bee required, great is the felicitie
of both. Of which shall I complaine
in the words of *Seneca*? Men now a-
dayes chuse rather to discourse, than
to line, studie stiles, rather then
deeds; or in *Bernards*, Men desire
knowledge to be knowne by it: or as
Anatharsis taxed the *Athenians* for v-
fing their money, to count withall,
and knowledge to know withall, or as
Tully of the Philosophers, that their
liues and their discourses miserably
crossed one another: the truth is this,
a plethory, and dropsie there is of
hearing, and reading; a dearth and
consumption of doing; most euer ga-
thering, neuer vsing: not vnlike some
old Yniuersitie Droanes, euer in stu-
dying, and learning, neuer preaching,
or venting their studies. Like tedi-
ous Musicians, euer tuning and neuer
playing, or like the Changeling, *Luther*
mentions, euer suckling neuer battling;
or like dying men, and sicke of Apo-
plexies,

and speech: but no faculty Loco-motive, no power to stirre hand or foote. Few (I confesse) troubled in these times with the deafe and dumbe spirits, but most hauing withered hands, and dried armes and lame feete.

This same want of doing what we know, what does it else but make common people blaspheme God? doubt whether all Diuinity bee but Policy, and the Scriptures a Fable? Verilie, the Atheisme of the times hath this for the principall fountaine and pretext. There was a woman lately living, much spoken of in some parts of this Land, living in professed doubt of the Deitie, after illumination, and repentance hardly comforted; who often protested, that the vicious and offensive life of a great learned man in the Towne where she liued, occasioned those damned doubts. This opens mens mouthes, and giues the hint of all blasphemies,

C

scornes

scornes and scoffes of Religion. Such as he broke vpon the Iesuites, whom in forraine Nations they call Apostles. The old Apostles, indeed, shewed the world Heauen, lest the earth to earthly men, got Heauen themselves: but wee are more beholding to our new ones, they shew vs Heauen, leaue it to vs to purchase, and coozen vs onely of earthly possessions in the meane time. This made *Linacre*, reading vpon the New Testament, the 5, 6, and 7, Chapters of Saint *Matthew*; and comparing those rules with Christians liues, to throw down the Book, and burst out into this protestation, Either this is not Gods Gospell, or wee are not Christians, and Gospellers. Questionlesse, the more any men know, or professe to know, and the lesse they do, the more doe they dishonour God.

And what are such themselves the better for their knowledge, but as the Preacher experimentallic speaks:
Hee

Hee that inheriteth such knowledge,
addeth sorrow. Their folly I cannot
better expresse, then *Erasmus* in his
Dialogue of a carnall Gospeller,
whom hee calls *Cyclops Evangeliopho-*
rus, a swaggering Ruffian, affecting
yet the name of a Gospeller, whom he
describes, hauing by one side hang-
ing a bottle of rich Sacke, and by
the other a Testament of *Erasmus* his
Translation, richly bound and bossed,
the Leaues gilt ouer as faire as his
hfe was soule, and conditions base.
This man hee discovers by certaine
Interrogatories, to haue no inward
knowledge or affection to the Gos-
pell, nor better prooffe of his loue
thereto, then that hee carried it al-
waies about him, and had laid it vp-
on the pate of a *Franciscan*, that had
railed on *Erasmus*, and the new Gos-
pellers. To conuince him, hee asks
him, What if hee were tyed euer to
carry the bottle at his Girdle, and ne-

uer to taste of it : or but to taste only, and neuer to drinke it downe : His answer is, that were but a punishment *Tantalus* like. But what if hee did, as his manner was, drinke deeply of it ? Hee then answeres, It would warme his heart, refresh his spirits, cheere his countenance : So sayes hee, would that little Booke, if thou diddest eate it downe, concoct, digest, and turne it into nutriment in thy life, and practice. My meaning is not in this Relation to taxe Bible-carrying, which I hold a better grace then Rapiers, or fans of feathers, but onely to shew the foppery of them that carry them in their hands, or in their memories or vnderstandings, as Asses doe dainty burdens, & taste not of them, haue no fruit of them themselves. Verily, a man knowes no more rightly then he practises. It is said of Christ, he knew no sinne, because hee did no sinne; and in that sense, bee
knowe

knowes no good, that doth no good; hee that will obey, shall know my Fathers will; and such as will not doe what they know to bee good, shall soone vnknow that which they know, and become as if they neuer had knowne any such matter: it being iust with God to punish shipwrack of a good conscience, with losse of the fraught of knowledge; according to that imprecation of the *Hebrewes*, that if they should abuse their skill in musicke, their right hand might forget his cunning, and their tongue cleave to the roose of their mouthes. From which iust Iudgement I perswade my selfe, it comes to passe, that many become in matters of Religion, meere skeptickes, because they would not bee practicks, and that the commonest Religion of our times, is *Socrates* his vncertaintie. Men know nothing now a dayes. It is become a disputable Probleme,

Whether the Pope bee *Antichrist*,
 Rome a good Church; whether a man
 may worship God before pictures;
 play vpon any part of the Sabbath, as
 well as vpon the Week dayes; whe-
 ther election bee of foreseene faith;
 whether the true Beleener may Apo-
 statize? Shortly, I thinke, whether
 the Scripture be Scripture, and whe-
 ther there bee a God, or no. To
 conclude, a good vnderstanding haue
 all they that doe thereafter: and cur-
 sed are all such as know these things,
 and doe the cleane contrarie.

Cursed (I say) are they, because they
 lay a stumbling block before others:
 both weake ones within; and bad ones
 without; such, I say, as know God, and
 yet deny him in their liues, and are re-
 probate to euery good word, and
 worke, such as buy by one ballance, &
 sell by another, haue a forme of know-
 ledge, which they prescribe to others,
 and liue themselues by cōtrarie Rules,

Of

Phil. 3.

Of such I would I could speake with
 as much detestation, as *Paul* writes
 of them : friends in shew, but ene-
 mies in truth to the crosse of Christ.
 Voileane Beasts, for all their chew-
 ing of the cud, repeating of Ser-
 mons, because they diuide not the
 hoofe, walke without all differen-
 ces, and iudgement; as if GOD
 had giuen them their lights to tread
 in puddles, and gutters withall, to
 walke and wallow in the myre of all
 filthinesse; which makes men mislike,
 not onely their persons, but the verie
 Religion which they retaine too :
 Some few wise and grounded Chri-
 stians will doe as they say, and not as
 they doe : heare them, because they sit
 in the chaire of *Moses*, but the greatest
 number will loath their sayings for
 their doings, as men the good light
 of a candle, for the ill saueur the stir-
 ling tallow yeelds, resolving as the
Indians of the *Spaniards*, what-

Greg Nyssen
de nomine
Christiani.

ever their Religion bee, they will bee of the cleane contrarie; if such goe to Heauen, they will goe to Hell. I wonder with what face such can call themselves Christians, or with what cares heare themselves so called. Does any man looke to bee called a Carpenter, that neuer squared Timber, or erected frames? What if neuer so skillfull? I say of all such skill, as *Cato* of superfluous vfelesse trifles, They are deare of a farthing, that are good for nothing.

On rather let vs all lay claime to that honourable name, doe the workes of Christians, and thereby approve our selues to God and man, as the Angell to *Manoah*, who being asked of his name, made answer, I ~~was~~ wonderfull, and did wonderfully, ascended in the flame, and made good his name by his action. Here is the labour, and herelies all the difficultie, the Maximes and Sanctions of things

things to be done, and beleueed, are but few, contained in brife Summaries, but the incentives, motives, directions, reproofes, and suchlike appurtenances of practice, these make volumes swell, these lengthen Sermons, and multiplie Bookes. The Art of doing, is that which requires study, strength and diuine assistance. Do the finnes that swarme in our times, proceed from ignorance, or incontinence rather, and wilfulness? It were happy if men had that Plea, if the light were not so greay, the times and the Nation had not sinned. May wee not vse the Apostles ordinarie increpation and exprobration? Know you not, that Idolatrie, Swearing, Sabbath-breaking, Drinking, and Whoring, are finnes? Know you not, that for these things comes the anger of God? Is any so simple, that he knowes not the tenne Commandments, and the summe of the Gospell? yet

*Sic Epistola
de Philo-
phia.*

*Epistola
de Philo-
phia.*

block, one sees not. But here is the
chiefe cause of all impiety. Illumina-
tion is easie, sanctification is, hard, to
flesh and blood, requires crossing and
mastery: yea, crucifying of our lusts,
wits and affections, which is not done
without much prayer and travell, and
therefore men neglect that, & content
themselves with the easier and cheaper
works. Upon this therefore do some
Christians would see their prizes, and
spend their studies, such a booke heart
of doing. But how, shall we attain this
facility, and facility of doing? In an-
swer, to wish it, and heartily so desire
it, is halfe: yea, and the best halfe, of
the work, as ~~Satan~~ was wont to say.
Here thou would be an honest man,
shall soon be an honest man, and is worst the
hardest part of the work. To affect
goodness above learning, to good
fight, and a good help, and then
be such an one, especially when this
desire breeds prayer for power to do
knowing

knowing that without Christ, we can doe full nothing, but lye becalmed & vnable to moue or promoue, as a Ship on the Sea, a Mill on the Land, without the breath of his Spirit. And this I commend as the best and first generall helpe of practice, that every morning, and in the enterprize of all thy assayres thou acknowledge thine owne disability, or rather deadnesse to every good worke, and commend thy selfe to the worke of his grace, for the will and the deed: for preuenting, and subsequent; operating, and co-operating, perseuering, and perfecting grace: increasing him not onely to regenerate thee, and giue thee new Principles of motion, but to renew his inspiration vpon every new act of thine, that by Christ, or rather Christ by and in thee, may doe all things, pray as if thou hadst no will, vow as if there were no grace, that is seriously both.

Secondly,

Secondly, in the vse of all meanes of practice, when thou goest to heare, reade, or meditate, pray and desire, thou maist light vpon profitable and pertinent Themes, Bookes and Sermons, applicatorie, and leuelling at thy selfe and O-rations as it made for thee rather, then for any bodie else: desire not to gather Flowers, but Pot-herbs, and Fruite. Charmes are said to haue no effect, vnlesse one goe with a beliefe vnto them, I am sure no meanes ordinarily will doe thee any good, vnlesse thou goe with a minde to bee bettered by them.

Thirdly, in the vse of these, attend to thy selfe as well as to the matter, haue one eye and eare fixed on what is said and another on thy selfe; lay thy selfe to the rule, and say, What is this to mee? how doe I and that agree? Bee not as little Chil-dren

often, who while they are looking in the Glasse, thinke onely it is the Babies face, and not their owne: observe not in hearing a Sermon, the pleasing sound of the Pipe, but how thou dancest therunto, in reading of the Scriptures, at the end of every period, aske thy heart, How doe I practise this: or, How does this reprove mee? This promise comfort mee? When thou art well perswaded to do any thing, resolve thoroughly to doe it, and when resolved, dispatch, and execute it speedily.

Fourthly, after the Sermon is ended, say not, as the common manner is, Now the Sermon is done: but consider it is not done, till thou hast done it; after reading and hearing, do as men do after dinner, sit a while, concoct it by pondering of it, digest it, and after draw it out into action. So doe such as learne Musicke, or writing, they play over their Lesson,

write

write after the Copy: this I thinke
Paul meant, when he saith, ^{asked} I
exercise my selfe to haue an inoffensive
conscience, &c. Most erre grossely in
the faile of this, thinking it enough
to retaine it in memory, to repeate it
ouer, leruing diuinity, as absurdly, as
the country-man his Physicke, who
being bidden to take his bill or receipt,
tooke it home, and carried it in his
pocket, and after, finding no ease;
vpon his complaint, being directed
to take it in posset-Ale, put the bill in
a Cup, but neuer tooke the ingredi-
ents prescribed into his body: and
looke how much good his Physicke
did him; so much good will Diuinity
doe vs, taken into our memories, and
tongues, and no further.

Fiftly, in all thy talke, discourses
and counsels to others, lick first thine
owne fingers: that wise man is a foole,
that is not wise for himselfe; and yet
many such there bee, that can preach
and

and write good bookes, like *Tusser* that wrote well of Husbandrie, and was the most vntirritty husband himselfe that euer water wet.

Sixtly, & lastly, in all thy priuy reckonings with thy selfe, which must be duely obserued at the cloze of euery weeke, month and yeare, lesse and more solemnly, obserue what thou hast done, consider if thou shouldest keep a Diary or Iournal, as many thriving Christians do, what acts it would record when I goe out of the world; what shall the world say hath this man done singular, or memorable? take such accounts of thy self daily, as Masters of their Iourni-men and Apprentices: as *Pharaohs* task-masters of the Israelites: Where is the work done this day? lest thou be as *Hin*smen and *Faulconers* that haue toyled all the day, and haue no quarry or roast at night.

A word of Application.

IF now at the end of my Sermon, my severall Hearers and Readers would doe as Saint *Iohn Baptists* did, aske, what shall I doe? and what shall I doe? You have said much in the generall of Doing: what say you in particular to this Nation, and to the severall conditions of men in it?

I answer: What can I say to these knowing times, which hath not beene said before mee? What new doctrine vnheard of before, is it possible for mee to broach? I will therefore say no more, but, Doe that which you know you should doe. If you know that *Baal* bee God, if *Rome* bee the Church, let vs returne to it againe: If you know that Swearing, Sabbath-breaking, and fashion-following bee good things, let vs all fall to doe these things. But if God hath giuen vs the Truth, and the Light, let

boe

D

vs

ys walke in it, and worke by it, while it is to day; lest if wee play reuell and ryot by it, the Candlestick be removed, and the light put out: if puritie, sanctitie, and sobrietie bee knowne to you to be good things, and pleasing to God; *Happy are you if you doe them.*

Certaine things there are knowne, and acknowledged, at all hands, as meet to be done, that an able Minister might bee provided for: every Parish; that Popery, swearing, and drunkennes would bee suppressed. But why are they euer spoken of, and neuer done? how did they in superstition maintaine so many idle bellies? How was the head of the Beast cut off at the first in this Nation? Is it harder for vs to cut off the frigging taile of that *Hydra* of *Rome*? How was the infinite swarme of Rogues and beggars suppressed by good lawes? Verely, nothing is hard to industrious and active spirits, God assisting: and now its high time and God

God looks that these things should be done.

To the reuerend Clergy, and such as carry holinesse in their fronts. Let such be sure to haue *Thummin*, as well as *Krim* on their breasts; their right Thumbs and Feece anoynted with holy Oyle, as well as their right Eares; their fruitfull Pomgranats on their skirts, as well as their Bells to ring and make a sound withall, lest they bee as tinckling Cymbals to Gods and mens eares. You know better then I can tell you, what should be done: happy are you, if you doe what you know.

To Nobles and great Persons. It is not your countenancing of Religion will serue the turne, which yet were well, if many of you would afford, but your practizing of it: not the hauing of a Chaplaine to say and doe you such seruice, as *Ababs* foure hundredth did, but a faithfull *Michaiah*, to direct you what God would haue

done, whom you may heare as *Cornelius* did *Peter*, with an intent to obey, not him but the message he deliueis out of Gods Booke vnto you.

To Gentlemen. For Gods sake doe something, besides Hawking & Hunting, and liuing vpon their Lands, and Patrimonies. You haue better meanes of knowing, & doing, the meaner me. Happy if you doe what you know.

To Lawyers, and Souldiers. I remit you to Saint *Iohns* counsel, which will serue you both, and happy should they & their Clients be, if they would practise it, be content with their wages, and doe no wrong.

To Merchants and Trades-men. If you beleene there be a Countrey and Citie, that lies *Eastward*, a new *Ierusalem*, where there are rich commodities as rich as any in the *East-Indies*; send your Prayers and good Workes to factor there for you: and haue a stocke employed in Gods Bankes, to

pauperous and pious vses, & thinke of
Religion as of tradings that will bring
no gaine vnlesse diligently followed,
and practised: it is not a nimble head,
but a diligent hand that maketh rich.

In a word to all hearers and goers
to Sermons: Play not the fool as
most doe: heare not to heare: Go
not to Church as many now a dayes
doe to Vniuersities and Innes of
Court, bristher to get Learning, Law,
nor money, for meere forme or fashi-
on; or as boyes goe into the water to
play and paddle there onely, not to
wash and bee cleane. To all sorts: May
not a word more, but doe that which
you know to bee good, and happy
are you.

*Bruxi predicatio longa ruminatio
actio perperua recte quoad. 2. 2. 2. 2.
Denique, quid vobis opus est
spectemur agendum.*

A

A Postscript.

Readers: If thou haddest read
ouer a Treatise of Physicke, Po-
licy, Mathematicks, or any other
mystery, earnestly promising thee health,
wealth, or special benefit; wouldest thou
not long till thou haddest made some try-
all of it in practice? Here if thou wilt
bee perswaded to doe the like, without all
If or and, Happy shalt thou be. To con-
clude, before thou be yred, consider well,
much Reading is a wearinesse to the flesh,
but much Doing, a refreshing to the Spi-
rit. The general complaint of the world is,
that there is no end of making many
Bookes, because there is little or no fruit
in those that read them, but as the gress
on the house top, which withers before it
commeth forth, whereof the mower fil-
leth

leth not his hand, nor the gleaner his lap,
neither they which goe by say, The bles-
sing of the Lord be on you: or, Wee blesse
you in the Name of the Lord. Thou there-
fore who desirest to bee a wise Reader, one
of a thousand, reade to some purpose; that
is, intend, of a Reader, to become a Doer.
So shalt thou auert this curse and reproch
from thee. So shall God and man call
thee blessed; and blessed shalt thou feele
thy selfe in so doing. Doe them: and so he
hath done,

That layeth no heauier burden on
thee then on himselfe; nor wish-
eth other happinasse then to
himselfe.

SA: WARD.

FINIS.